

Theology vol 98.

ANNUAL MEETING OF THE SOCIETY.

DR. GLASSE'S SERMON,

IN FAVOUR OF

THE HUMANE SOCIETY,

MARCH 17, 1793.

98

W. H. W. S. REGISTER.

ANNIVERSARY MEETING OF THE SOCIETY.

April 19, 1793.

Resolved unanimously,



THAT the THANKS of this Society be presented to the Rev. Dr. GLASSE, for his Sermon preached in Favour of this Institution; and that he be earnestly requested to publish the same.

W. HAWES, REGISTER.

The POLICY, BENEVOLENCE, *and* CHARITY,
of the ROYAL HUMANE SOCIETY.

A
S E R M O N,
PREACHED
BEFORE THE GOVERNORS OF THAT INSTITUTION,
IN THE
PARISH-CHURCH OF ST. BOTOLPH, ALDERSGATE,
ON SUNDAY THE 17th OF MARCH, 1793.
BY THE REV. SAMUEL GLASSE, D.D. F.R.S. *H*
CHAPLAIN IN ORDINARY TO HIS MAJESTY.

AND PUBLISHED BY REQUEST.



L O N D O N:
PRINTED BY JOHN NICHOLS FOR THE SOCIETY:
AND SOLD BY DILLY, RIVINGTONS, AND HOOKHAM, LONDON,
AND NORBURY, BRENTFORD.

M.DCC.XCIII.

THE PROFITS OF THIS SERMON (IF ANY) ARE TO BE APPLIED
TO THE BENEFIT OF THE SOCIETY.

FOR POLICE, BRITANNIA, AND CHARITY,
OF THE HOTAL HUMAN SOCIETY.

MEMORANDUM

PRESENTED TO THE GOVERNORS OF THAT INSTITUTION

ON SUNDAY THE 10TH OF MARCH 1851
BY THE REV. SAMUEL GLASS, D.D. F.R.S.



PRINTED BY JOHN NICHOLSON, THE SOCIETY
AND SOLD BY BERNARD BARNES, AND BARNES, LONDON
AND NORMAN, BARNES, LONDON

THE PROCEEDS OF THIS SALE (IF ANY) ARE TO BE APPLIED
TO THE BENEFIT OF THE SOCIETY

TO

THE KING.

SIR!

YOUR MAJESTY's gracious Patronage of
a SOCIETY, which has for its Object the Pre-
servation of the Lives of Your Subjects, and
whose Efforts have been blest with such emi-

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ment Success, entitles YOUR MAJESTY to the most grateful Acknowledgements from every Friend to its Prosperity.

YOUR MAJESTY, in the following Pages, will have the Satisfaction of seeing this HUMANE Institution happily advancing under Your Royal Auspices, and under the Favour of many great and good Persons among Your Subjects. Its Reputation and its Benefits are not limited to GREAT BRITAIN, or even to EUROPE; they are extended to AMERICA, and to the WEST INDIES. Many Countries have been supplied with the Apparatus necessary to restore suspended Animation; by which very considerable Expence has been cheerfully incurred

curred by this Society. Liberally supported as it has hitherto been, this Establishment will be found to rise yet higher in the public Esteem, in Proportion as its Benefits are felt and known: And in Proportion to the Service which it is doing to Mankind, will be our Hopes of securing the Continuance of YOUR MAJESTY'S Protection, the Encouragement of a generous Nation, and, above all, the Favour and Blessing of HIM, in whose Hands are the Issues of Life and Death; without whose Aid, the Wisdom of the Wise will be frustrated, and the best Exertions of human Industry will fail of their desired Effect.

With every Sentiment of loyal and dutiful Respect, I presume to subscribe myself,

SIR!

YOUR MAJESTY'S

most devoted,

and most humble Servant,

SAMUEL GLASSE.

*Wanstead,
April 10, 1793.*

ADDRESS TO THE READER.

THE philosophical part of the subject of suspended animation has already been so thoroughly considered, that the Author of the following discourse did not esteem it necessary to enlarge upon it. He is well aware, that we are for the most part strangers to the principles of things, and the origin of forms; imperfectly acquainted with both the beginning and the end of most of those abstruse subjects, which it may be highly useful to the world, with due caution, to investigate.

Among these, *Life* is a subject much above our apprehension. We know little more of it than that, whatever it is in itself, it is a gift of GOD to matter; and is a thing as distinct from that matter, as the light of the sun shining upon a mass of earth is different.

different from the earth on which it shines. In brute creatures, life answers a temporary purpose; and is then withdrawn. In animals of different kinds, its powers have different degrees, from the lowest to the highest, from the life which adheres to a stone, to the Angel who stands in the presence of GOD.

Experience teaches us, that life is subject to many accidents, which we cannot readily understand, or accurately define. In the case of persons drowned, or suffocated, the suspension of animation seems like *living without life*; for, life appearing to us always accompanied by motion, we conclude, that where there is no motion, there is no life. But motion is a proof of life only to us, who know not what life is.—Sleep, which is another accident of life, is very little better understood by us than suspended animation, of which indeed it is a species; for nothing remains to the body in this state but its involuntary motion. And yet there is this paradox attending it, that the powers of the soul are then in many persons most active; its faculties ready and vigorous to a surprizing degree. In some kinds of fainting fits, when a temporary death seems
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to have taken place, the mind is still in possession of itself; and the organs of hearing have not lost their power; when those of speech are utterly incapable of their office. We have many accounts, too authentic to be disputed, of persons, who have continued for a great length of time absolutely without food; and of others, who have appeared to be destroyed by the progress of a disease; and yet have been unexpectedly revived. And it was from an accident of this sort, that the great *Sydenham* derived an observation, which has since been reduced into practice, and has tended to the preservation of thousands of lives.

But, whatever discoveries we may have made respecting the visible system of man, we can draw no conclusions from them that shall affect his invisible system, which is known only to GOD. We have frequent recourse to analogy, which sometimes assists our reason, but, if false, will sadly mislead it. If a fire is raised from ashes and embers apparently dead, we conclude that a spark somewhere remained. And from analogy we argue, that if life is restored, a latent principle must have remained; but this conclusion goes no farther than.

than to the natural or *animal life*, and has nothing to do with the spiritual. Where that obscure principle may remain, we cannot say; perhaps in the *blood*, called in Scripture the Seat of *Life*.—But we forbear to follow this subject into its obscurities, chusing rather to direct the reader, if he would know what he is, to go to GOD that made him for this knowledge; since no other method will prove to him either safe or satisfactory. The Scripture teaches us, that there are in the composition of man three principles, to which it gives the names of Body, Soul, and Spirit. The *body* is the frame of mechanism; the *soul* is probably that animal * life which acts upon it; the *spirit* is the principle of immortality. If these things are so, then the soul will have a dependence on the body, and the spirit upon the soul. But it is not for man to determine what this dependence is, nor to draw the line of distinction betwixt the one principle and the other. Probably the Angels themselves will never be able to comprehend the full extent of this dark and difficult subject; nor to

* It is certainly used in this sense in that famous passage in the 16th Psalm; thou wilt not leave *my soul* נַפְשִׁי (my animal life) in Hell, or the grave.

distinguish such differences as are merely of a spiritual nature.

One thing it concerns us constantly to remember, that it is of far greater importance to use life aright, than to understand what it is, and wherein it consists; this may be considered as the *whole Duty of Man*. Of this, however, we may be assured, that the soul subsists independent on the body; and that, when it is raised and spiritualized, it will be united with it in a state which will never have an end.—That it may be a state of endless glory to every reader of the following pages, is the fervent prayer of their author.

body; but that death of the soul, the power of which it was the design of the Great Author of our Redemption to

its power to restrain and to release; to kill and to

take alive. That the deliverance of the soul from death is in the hands of GOD, is the fundamental article of the

Christian's creed; who, in contradiction to the impious philosophy of modern unbelievers, acknowledges the

GOD of his Salvation, the Father and Creator of the world, as the Author of our Redemption, and the

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S E R M O N.

Pfalm LXVIII. Verse 20.

HE THAT IS OUR GOD IS THE GOD OF SALVATION; AND
UNTO GOD THE LORD BELONG THE ISSUES FROM
DEATH:

ALTHOUGH the literal and obvious design of this pfalm is to celebrate the mercy of GOD towards the people of Israel, yet there are many passages in it, which lead us to a more enlarged contemplation of His goodness to the whole race of mankind. The words now recited are of this comprehensive nature; and the salvation, of which GOD is here said to be the author, is no ordinary or temporal deliverance: nor is the *death*, the *issues* from which are declared to *belong* unto GOD, merely the death of the

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body;

body ; but that death of the soul, the power of which it was the design of the Great Author of our Redemption to destroy : In His hands are the *keys of death and the grave* : He hath a power to restrain and to release ; to kill and to make alive. That the deliverance of the soul from death is in the hands of GOD, is the fundamental article of the Christian's creed ; who, in contradiction to the impious philosophy of modern unbelievers, acknowledges the GOD of his salvation, in the Person and character of the Man Christ Jesus. This was the basis of the Apostle's doctrine ; this the ground on which all his instructions stood : *Neither, saith he, is there salvation in any other ; for there is no other Name under Heaven given unto man, whereby we may be saved, but only the Name of our LORD Jesus Christ.*

Nor are we less indebted to the same Divine Being for our deliverance from those misfortunes and dangers which immediately threaten the death of the body. For this, therefore, the true believer looks up with confidence, to that all-gracious over-ruling Providence, on which not only the *lives* of His creatures, but all those blessings, which give a relish to the enjoyment of their lives, depend. In *both* respects, however, it is never to be forgotten, that the agency and exertions of men are constantly to be taken into the account ; for GOD acts not always by miraculous interpositions of his almighty power, without any co-operation on the part of man ; nor is even infinite mercy itself constrained to raise us from *sin* to *grace*, and from *grace* to *glory*, as it were, in spite of ourselves. In like manner, if in a moment of extreme bodily danger, either in our own

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case,

case, or that of others, we were to fold our arms together in despair; waiting for the intervention of HIM, in whose hands, we still confess, are the issues of life and death; such conduct might well be esteemed, not piety, but superstition; not resignation, but despondency; not wisdom, but the very foolishness of folly. The necessity, then, of man's co-operation with the goodness of GOD, it appears, is equally applicable to the salvation of his soul, and the preservation of his body. In GOD, we are all ready to acknowledge, that we *live*, and *move*, and have our *Being*. We address Him (I hope every one of us) in our daily prayers, not only as the Author of our existence, but as our gracious Preserver, through every stage of it; through the imbecillity of infancy; the sportive negligence of childhood; the indiscretions of precipitate youth; the more serious, and less excusable, transgressions of our riper years; through the gradual decay of enfeebled old age, even to the pitiable infirmities of mind and body, that have apparently outlived all capability of energy and action.

But whilst we gratefully adore the mercy of GOD's never-failing providence, we with no less thankfulness acknowledge, as in the case of our better and immortal part, that the means of preserving that life, which is still in the hands of GOD, are in mercy placed within our reach; and it is our duty not to suffer them to remain unapplied to the purpose, for which they were so placed. This is a truth so self-evident, as not to need a moment's discussion. True wisdom will direct us in a safe and suitable course, between superstition, on the one hand, and presumption on the other.

Thus directed, we shall neither think it an act of impiety to use the means of self-preservation, when exertion is immediately called for; nor shall we rest altogether in the means, to the exclusion of that Almighty Being, on whom our life, and all things which relate to it, absolutely depend.

In days less enlightened than the present, it would have been no wonder, if the efforts of this admirable institution, which is an honour to our country, as its first promoter, and a blessing to those which have been wise enough to adopt it, should have been treated not merely as chimerical, but impious. That your exertions, however wisely and philosophically applied (especially when unsuccessful, as must frequently be the case) should have been censured, as a daring interference with the decrees of Heaven, a presumptuous arrest of divine judgement. What! methinks we hear them say, in the folly of their imagination, shall man, vain short-sighted man, oppose his will, his wits, his feeble artifice, against the judgement, the wisdom, the omnipotence of GOD; when HE is minded to kill, shall man presumptuously interpose to counteract the purposes of GOD? Will not He disappoint the devices of the crafty, so that their hands cannot perform their enterprise *? What erroneous conclusions may we not expect to find, drawn by ignorance misled by prejudice, and wilfully abandoning those resources, which better information and

* Job V. 12.

experience, have taught others highly to estimate, and thankfully to improve! Blessed be GOD, the wonderful success of this institution hath given the fullest answer to every futile objection; it exerts all the powers of which it is possessed, not in opposition, but in humble submission, to the will of Heaven, whether it shall be pleased to prosper or defeat your well-intended endeavours for the preservation of a suffering fellow-creature. And as justly might any *ordinary* means, made use of for the restoration of health, the prolongation of life, and the security of its comforts, be charged with impiety, as the active endeavours of this humane establishment, when applied to cases of the most calamitous, and almost desperate, nature.

We should not do justice to the excellent purposes of this *Society*, were we not to observe, that it hath always in its view *three* of the most important objects, which can actuate the human mind: the motives by which it is influenced, being those of *Policy*, of *general Philanthropy*, and of *Religion*.

The preservation of many useful lives to the community, who may give life to succeeding generations, is, unquestionably, an act of truest *Policy*.

Their deliverance from a situation threatening instant dissolution, is admitted to be an effort of the purest *Humanity*; and,

Their restoration, not only to their useful station in society, but also, in many cases, to a better sense of their duty to
GOD

GOD, and to themselves; to better hopes of comfort in this life, and to a more favourable prospect of happiness in the next, must needs be allowed to be one of the most exalted instances of *practical religion*, of which we can form any conception in this world*. And here it may not be improper to observe a *peculiar* circumstance of distinction which marks *this* establishment, as different from every other. That, whereas the attention of *other* charitable institutions is confined to the lowest classes of the people, this before us extends its influence to all orders and degrees, without discrimination; those of *every*† rank and situation in life, being liable to the calamities, against which the wisdom and humanity of this society so carefully provide.

Where then is the necessity of argument in favour of an undertaking, whose purposes are so important, and whose benefits are so numerous and extensive, in whatever point of view they are considered? whether the interests of the community at large, or the present and future welfare of the individuals; whether the preservation of high or low, rich or poor, are taken into the account. It is a pleasing

* “ Immense, it hath been observed, are the benefits derived from the resuscitative art; whether we consider it, as a source of happiness to individuals, or a source of riches to the state, or a source of triumph to the Christian.”

† The increased attention of the public to *inland navigation* serves to give them an additional interest in the welfare and prosperity of a society, the object of which is to obviate the evils or misfortunes which may arise, to some of the most valuable members of the community, from the peculiar nature of their employment.

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consideration, that my present hearers come not hither for arguments, to convince their judgement, concerning an establishment, which as men, as members of society, and as Christians, they have long been accustomed to hold in the highest estimation and regard.

We are assembled merely to encourage one another to persevere, without being weary in well-doing; and we gladly present to your view, a spectacle, which powerfully addresses itself to the finest feelings of the heart; and in which, I am persuaded, the benevolence of this Christian congregation is more than ordinarily interested at this moment. Thanks to your humanity, thanks to your liberality, thanks to the energy, the skill, the well-directed efforts of this institution, and above all, thanks to the mercy of Heaven; these, whom you now behold, are not numbered among the dead, who can no longer praise GOD; nor consigned to the grave, which cannot celebrate Him. *The living, the living, they shall praise GOD, as these before us do this day; the fathers* to the children, and the children* to

* A father and son preserved are seen literally employed as here described. The short letter subjoined will shew their sense of the Benefit received.

" Gentlemen,

" Permit me to return my most grateful thanks for your liberal reward of those, who, under GOD, were instrumental in my deliverance, when I with my son in my arms were drowned.—We sunk to the bottom, and witnessed all the agonies of dying, exaggerated by the hard struggles of my beloved child.—Life was suspended about a quarter of an hour: and it is well known to numbers, that I was taken up *apparently dead*, with my son locked in my stiffened

to the *fathers*, shall declare His *goodness*. Above all, we are assembled to implore the continuance of GOD's gracious favour; and the assistance and encouragement of our well-disposed fellow Christians, in this our *labour*, which *proceedeth of love*.

With confidence we solicit your support, when we consider what is daily passing before our eyes, in the unparalleled exercise of national beneficence, of hospitality to strangers, and of Christian charity. Which of us, at a sight so pleasing, is not ready to exclaim, "O BRITONS, eminently blest! Blest in particular with a disposition to communicate, to those around you, a portion of the benefits, with which you are distinguished, at this moment, beyond every other nation upon earth! What shall we say to induce you to walk worthy of such superior blessings! What shall we say, to prevail with you *not to receive the grace* and mercy of your GOD in *vain*? What shall we say to convince you, that whether in our individual or national character, we are not to look at all events for *Mercies only*, at the hand of GOD! To such as reject and deny the truth, or retain the truth, but live in the practice of unrighteousness, even the merciful dispensation of the Gospel holds forth the threats of divine judgements; but to those who continue

stiffened embrace — The proper means being used, *we were restored to life*, and, thank GOD, at this time find the effects less distressing than might be expected from such a shock.

WILLIAM CARR.

"My son desires his grateful acknowledgments to the managers and governors of the Humane Society."

stedfast

stedfast in their duty ; it abounds with promises of infinite and unspeakable mercy. How, lastly, shall we implore you to take warning by the miseries of others, whose country, principles of infidelity, an avowal of Atheism, and extreme corruption of morals, have involved in anarchy, and deluged with blood ! think not these observations foreign to the subject which is immediately before us ; for, ask now, and you shall find, that in that devoted country, all the resources of charity are in a manner dried up : the revenues of the rich are no longer applied to the relief of the poor and needy ; but employed to gratify the avarice and rapacity of the plunderer and oppressor. So much for that visionary system of *equality*, which by reducing the great and opulent to a state of penury, leaves them no longer capable of administering to the necessities of the indigent ; whereas, it is certainly the interest of the poor, that the property of the rich should be secured, as being better stewards for the necessitous, than even they could be for themselves. Thanks be to GOD, we have not yet learnt *their* secret of diffusing *blessings* to those around us. We amuse not our poor dependants with fictions, but we comfort them with realities ; we tender them not nominal, but substantial benefits ; we are *as forward*, as we *are able*, to offer them effectual assistance in all their difficulties and adversities. An eminent writer bids us look round the globe, and see if we can discover a single nation on all its surface, so *powerful*, so *rich*, so *beneficent*, so *free*, so *happy*, as our own !

Blessed be GOD, in this our enviable situation, whatsoever things are amiable and of good report, all have their free course and operation; all have the fullest encouragement and protection amongst us.

May I be permitted to conduct you for a few moments to some of those bright ornaments of our nation, which will best exemplify this pleasing truth; and in many of which, the benevolence of not a few of my present hearers takes a willing, an active, and generous part?

In how many instances, then, is Heaven-born CHARITY seen attendant on the poor helpless Infant, in the very moment of its entrance into the world! mitigating the sorrows of the mother that gave it birth, and furnishing it with every comfort in its earliest hour*!

Again, where the pangs of the woman in travail are aggravated by circumstances of shame, or by inextricable poverty, how many of these little outcasts doth she cause to be received under the protection of an institution, appropriated to the relief of such objects; and for this purpose not only supported by private individuals, but also largely assisted by national liberality†!

Her next care you will find extended to young female orphans: *young*, without discretion to guide them; *females*, without strength to support them; *orphans*, without pa-

* Lying-in Hospital.

† Foundling Hospital.

tronage to protect them :—What species of distress may we not suppose incident to such as these ? For these, therefore, the Angel CHARITY hath opened an *Asylum**, wherein they shall be safe ; till Christian instructions, and judicious discipline, have formed their minds to habits of piety and virtue ; and they are qualified to go forth well-disposed servants of GOD, and useful members of society.

Behold her now attendant on the last moments of the worthy, but unprosperous and disappointed, CITIZEN ; about to leave his children fatherless and without support : and listen to her voice : “ Fear not to leave your children fatherless ; I will consign them to a seminary †, wherein they shall find even a KING ‡ to have been their *nursing-father*, when he laid the foundation of an establishment, princely in its extent—highly beneficent in its operations—and in point of regulation, good order, and œconomy, second, perhaps, to none in the whole Christian world.”

Looking yet around her, she beholds multitudes of children of a very different description from those just mentioned ; not allied to industry or merit ; not merely children of unavoidable misfortune ; but the sons of profligacy ; and in danger of becoming early victims to violated laws : these she is anxious to rescue from destruction ; by recommending many of them to the humanity of a most excellent *Marine institution* § ; whereby they are raised, from

* The Asylum.

† Christ's Hospital by Edward VI.

‡ King Edward VI.

§ Marine Society.

the lowest state of dependence into a character, which, amidst all its irregularities, will ever in this country be respected; and entitled, from gratitude and policy, to its protection and support.

Others, of a still inferior, and more desperate cast, she consigns to the *Philanthropy* of another society; whose object it is to teach them to apply their wit and cunning, hitherto the instruments of knavery and fraud, to the purposes of ingenious and honest industry*.

Thus far we have seen this most amiable character of Christian CHARITY principally engaged in the means of *prevention*. But one of her peculiar properties, you know, is that she *hopeth all things*: and herein she resembles, in one very prominent feature, the excellent institution before us; for even when there is little hope, but yet the case is not *entirely* desperate, she extends her bounty to poor, deluded, miserable *Prostitutes*†: LATEAT SCINTILLULA FORSAN‡ seems to be *her* motto as well as YOUR'S. She encourages the hope, that some spark of grace may yet be unextinguished, which she is studious to cherish, and fan into a flame: she raises their drooping heads; not suffering them to sink beyond recovery in the abyss of guilt and wretchedness. She withdraws them from temptations to vice,

* Philanthropic Society.

† Magdalen.

‡ A little spark, perhaps, may lie conceal'd.

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[13]
and from their vicious companions and abettors ; and wisely takes advantage of their situation, to administer * comfort to the afflicted, and religious instruction to the ignorant, mind. Thus, in many instances, through the grace and mercy of GOD, hath she restored what was lost, to society ; and what was nearly immerfed and overwhelmed in the depths of shame and misery, she hath recalled to honesty and sobriety, to reformation and virtue, to comfort and tranquillity.

The time would fail me, were I particularly to enumerate what provisions are made for almost every calamity or misfortune, to which either accident, or indiscretion, or an adventurous spirit of enterprize, may expose the lower classes of people in this metropolis. Whithersoever you turn your eyes, you behold the hand of CHARITY stretched forth for the purpose of healing the sick, binding up the wounds of the maimed, administering medicines to the diseased of every description, within the walls of an hospital, under the direction of the best medical advice, or in cases of extreme weakness, *dispensing* relief to them in their own habitations.

Furthermore, her care extends itself, not only, as in a very recent instance, to the widows and children of the

* For his unwearied industry, and unremitted attention to the arduous duties of his office, a tribute of praise is justly due to the conscientious minister, who is stationed in this House : it is therefore here offered by one, who has had frequent opportunities of observing his zeal for the welfare of this Institution, and the spiritual benefit of the pitiable objects of it

[14]

*unfortunately brave**, but also to the veteran soldier and the mariner†; nearly worn out in the service of their country, and justly entitled to that honourable retirement, in which their few remaining days may be comfortably spent, in a state of sober recollection, of piety, and peace.

But—is there not one *other* species of misery, to which this godlike CHARITY hath not as yet been considered as adverting? Indeed there is: and the ROYAL HUMANE SOCIETY, though mentioned last, by no means least in estimation, can bear witness, with what eagerness, in many hundred instances, she hath been seen flying to the relief of distress, in the most critical moment, and under the most agonizing circumstances: Beholding the departing spirit, hovering over its breathless companion, and on the very point of taking a long farewell, on the brink and confines of eternity, she encourages the efforts of you, her favourite instruments, to recall and re-animate the vital spark, in the very instant before its extinction; and introduces joy and gladness, where scarce a ray of hope was left, where all was gloominess, desperation, and horror.

The nature of suspended animation hath been so fully and so satisfactorily considered and explained, with an exact

* The liberality which hath shewn itself in this particular by the great and the opulent of both sexes, is here with pleasure acknowledged; as being not only patriotic in the highest degree, but unprecedented, I believe, in the annals of the most generous nation upon earth.

† Chelsea and Greenwich hospitals.

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reference to the scriptural account of the formation of man, that, if I had not *already* unreasonably detained you, I should scarcely venture, nor do I esteem it necessary, to go over the same ground. And as little need is there, that I should attempt to do that, which has, on former occasions, been far more ably done, *viz.* address myself to your generous feelings, by such representations of what can more easily be conceived, than any words, of mine at least, could express; I mean the joy and gratitude, the extacy and admiration, the delightful sensibility of those, to whose embraces you have so often restored such, as were, to all appearance, irrecoverably lost. You yourselves must needs have partaken largely of this joy; but a still greater satisfaction remains for you, if you shall have the happiness to find, that those, who by GOD's blessing on your endeavours, have been rescued from the jaws of death, and recalled to their respective stations in the world, retain a lively sense of gratitude to GOD; and under HIM, to you their deliverers, in the moment of extremity. O! may the impression, my Christian friends, thus graciously, thus wonderfully restored to us, never be effaced from your minds; till it hath wrought in you a firm and unalterable resolution, through GOD's assistance, to lead that life, which hath been so mercifully spared, to His glory and your own everlasting benefit! May you, henceforth, devote yourselves to His service who loved you, and gave himself for you! and who hath, in more senses than one, manifested himself to you, to be the LORD, by *whom we escape death.*

And as for us, whom your situation so peculiarly interests in your behalf, GOD forbid, that we should omit to second our endeavours for your *temporal* preservation, with our prayers for your *spiritual* and *eternal* welfare: but we will, in one word, *teach you the good and the right way.*

“ *Only fear the LORD your GOD, and serve Him in truth, with all your heart; for, consider how great things He hath done for you *.*” He hath delivered your souls from death, and your bodies from the power of the grave; be it your care to *walk before GOD* in the land of the living; that when your Christian race is finished, and your bodies, in the ordinary course of Divine Providence, shall return to the earth, whence they were formed, and your spirit unto GOD that gave it, ye may be received into His glorious presence, who having, in his own person, overcome the sharpness of death, hath made it the passage to an endless life:

To whom, with the FATHER, and the HOLY GHOST, Three persons and One GOD, be all honour and glory, world without end—AMEN.

* 1 Sam. 12, 24.



[47]

A P P E N D I X,

BY

W. HAWES, M. D.

PHYSICIAN

TO THE

SURREY AND LONDON DISPENSARIES, &c.

The ROYAL HUMANE SOCIETY may be most justly considered

AS THE PARENT

Of ALL the HUMANE SOCIETIES established in THIS KINGDOM,

IRELAND, and many Parts of the CONTINENT of EUROPE,

In AMERICA, and the WEST-INDIA ISLANDS.

N° I.

THE MANAGERS

Have not only transmitted the necessary information to form
HUMANE SOCIETIES,
 but they have likewise, AT AN IMMENSE EXPENCE, presented the
 faculty, &c.

*WITH THEIR APPARATUS, DRAGS, REPORTS, AND PLANS
 OF RESUSCITATION.*

LISBON, NORMANDY, VIENNA, COPENHAGEN, ALGIERS, BRITISH
 SETTLEMENTS in the EAST INDIES, JAMAICA, BARBADOES,
 HUDSON'S BAY, BOSTON, PHILADELPHIA,

DUBLIN,	NEWCASTLE-UPON-	GLOUCESTER,
LONDONDERRY,	TYNE,	BRISTOL,
LIMERICK,	CHESTER,	KENT,
WATERFORD,	WHITEHAVEN,	SURREY,
ABERDEEN,	LIVERPOOL,	DARLINGTON,
LEITH,	LANCASTER,	NORWICH,
MONTROSE,	SHROPSHIRE,	NEWARK,
SUNDERLAND,	NORTHAMPTONSHIRE,	HORNCASTLE,
	WORCESTER,	SHREWSBURY,
	OSTEND—And	

The UNIVERSITY OF PRAGUE.

ALEX.

ALEXANDER LEAN, Esq.

TO

DR. HAWES.

S I R,

Hudson's Bay House, 25th Jan. 1793.

I have the pleasure to communicate to you, that the ROYAL HUMANE SOCIETY has extended its beneficial effects to the HONORABLE COMPANY'S SETTLEMENTS, and for your information I transcribe an account of a life restored, which is recorded in the *Journal of the Resident at YORK FACTORY.*

HUDSON'S BAY.

" AN INDIAN YOUTH, apparently drowned, having been under water
 " nearly *three quarters of an hour*, after a successful trial of three hours,
 " Mr. THOMAS, at the York Factory, fortunately RESTORED HIM TO LIFE.
 " He followed the directions recommended by your truly valuable
 " HUMANE SOCIETY.—Yours, &c.

ALEXANDER LEAN."

The COURT of DIRECTORS unanimously voted their HONORARY MEDAL to Mr. THOMAS, Surgeon, of the *Hudson's Bay Company*, which Mr. LEAN, of Fenchurch Street, obligingly promised the MANAGERS to transmit to that Gentleman at the York Factory.

AN EXTRACT FROM THE ANNUAL REPORT OF THE MONTROSE HOSPITAL.

" THE DIRECTORS AND FACULTY have been lately presented with
 " the APPARATUS, DRUGS, REPORTS, &c. of the ROYAL HUMANE SOCIETY.
 " The benevolent attention of the MANAGERS of this institution to extend
 " *their philanthropic labours* to the remotest part of the islands *cannot*
 " *be sufficiently praised by the public*, but they have a reward far exceeding
 " all praise.—The happy success with which it has pleased DIVINE
 " PROVIDENCE to crown their endeavours, in the delightful consciousness,
 " that through their exertions *so many useful members* have been
 " restored to society, *so many dear relations* to their disconsolate friends,
 " and *so many mouths*, already cold and dumb, opened again, TO GIVE
 " THANKS TO GOD, in the land of the living."—See p. 6—Report 1792.

N° II.

THE EIGHTEENTH CENTURY.

It is our happiness to see SCIENCE, not only active in the removal of the morbid affections of the system, but equally active and happy in accomplishing triumphs over the grave.—It is to the establishment of the ROYAL HUMANE SOCIETY, that we are indebted for these laudable and philanthropic exertions, so fortunately made for the preservation of human life.—The proceedings of this Institution exhibit a variety of instances, that demonstrate the fact itself, to the conviction of the most prejudiced minds.—Incessantly and uniformly have the labours of the Society been directed to apprize mankind of the danger of extending the *pallid corse* on the bed of death—*when the trembling pulse ceased to beat, the eye to contract, respiration to go forward.*—In these the CLERGY have taken an active and most useful part.—Struck by the consonance of the views of the Society with the principles of that religion of which they are the holy professors, they have come forward the zealous and potent advocates of an institution, which is founded, in a more eminent degree, perhaps, than any other, on the exercise of that virtue, which constitutes the primary and essential duty of Christianity.—By their efforts, the veil of ignorance and superstition has been in a great measure removed; and the way has been paved for a most general reception of the great truth in the minds of all ranks and descriptions, all ages and conditions, of THE PRACTICABILITY OF RESTORING LIFE.

While we notice the great and important aid, which has been afforded by the CLERGY in dispelling the thick mist of prejudice, which, condensed by the uniform practice of ages, placed the powerful authority of antient and immemorial usage as an almost insurmountable barrier against the reception of truths so salutary to the human race, and
 established

established by an evidence of sense, that the most subtle scepticism could not impeach.

In this place we feel ourselves bound to observe, the distinguished encouragement which the SOVEREIGN vouchsafed to give to the exertions of the HUMANE SOCIETY.—The FATHER OF THE PEOPLE became the PATRON of an Institution, formed to preserve the lives of his people against dangers, which had before appeared inevitable, and to put a stop to calamities, which, although not arising from the nature of man, made greater havock in the human species than any of those, which, having their root in the principles of his existence, may be deplored, but cannot be extirpated.

THE ACQUISITION OF SUCH ILLUSTRIOUS PATRONAGE contributed essentially to propagate and to enforce attention, by the potent influence of example; when it proceeds from the exalted dignity of virtue, and pre-eminence of station, combined.—HIS MAJESTY's approbation of the principles and proceedings of the Society has been farther evinced, in his most gracious grant of A PLOT OF GROUND IN HYDE PARK for the erection of a RECEIVING-HOUSE contiguous to the Serpentine River.

WE can with much satisfaction inform our readers, that the Society have availed themselves of his MAJESTY's goodness; they have opened a subscription for this purpose, and the building is now finished; although the sum necessary for defraying the expences of it has not been yet raised:—The constant expenditures in the payment of the rewards, &c. render it impossible for them to supply from their own funds the expences attending it.—The vast utility of RECEIVING-HOUSES has fully appeared, in the numbers that have been thereby rescued from death; particularly by drowning.—The great necessity and salutary effects of a RECEIVING-HOUSE IN HYDE PARK must be evident to every person, who will but consider the many lives that have been lost in the Serpentine river.—Well may we say in the Poet's words, if we reflect on the immense value of human life:

"Hoc opus, hoc studium, parvi properemus & ampli;

"Si patriæ volumus, si nobis, vivere chari."

ON THE
PRESERVATION OF LIFE.

WE SHALL SUBJOIN to the most excellent sermon, which precedes this Appendix, and which, placing the subject in a moral, benevolent, and religious, point of view, must forcibly operate to awaken the attention of its readers, a few reflections, observations, and extracts, which may instruct ALL PERSONS in the means of performing this great duty of RESTORING LIFE.—The custom of *hastily* laying out the persons supposed to be dead, and *rashly* interring the same, has been opposed, by men of learning and philanthropy, in *this* and *other* countries.—The testimonies of authors, and the attestations of living evidences, have proved, that many who were *consigned to the grave* were possessed of the *vital principle*.—It is a melancholy but notorious truth, that mankind have remained almost invincibly attached to this custom, engendered by *ignorance* and nursed by *superstition*.—However their prejudices may have yielded, in the closets of the speculative, to the demonstrations of reason and sense, the practice of men was little altered.—THEORY might have been changed—but the QUESTION was still regarded by the scientific and unthinking, as well as uninformed, reflecting with little concern, if not absolute indifference, in spite of the interesting deductions, it contained.—However, as the AUSPICIOUS ÆRA seems now to be arrived, wherein men, as awakening from a dream, begin seriously to weigh the great magnitude of the object presented to them, or rather forced upon their notice, by the fatal effects of their long neglect of it; we shall proceed to the subject itself, hoping that our readers will deliberately consider, and put in practice, the cautions and directions that follow, as they regard their own lives and those of their fellow-creatures.

THE WRITER HOPES that this address, dictated by motives of philanthropy, will have its due weight with the public; since, from a proper attention to the following observations, *children may be restored to their fond parents, parents to their children, husbands to their wives, friends to friends, and valuable members of the community restored to complete the circle of social intercourse and happiness.*

ANIMATION PRESERVED AND RESTORED.

1st. In APOPLEXIES, TRANCES, SYNCOPÉ, and FITS, arising from violent agitations of the mind, and terminating in apparent death, the return of life may be every now and then effected by the *Humane Society's Resuscitative Process*, and the attendance of skilful practitioners.

2d. CONVULSIONS, SPASMODIC AFFECTIONS, &c. have caused an immense number of infants and young children to be prematurely supposed in a lifeless state, and committed to the grave; but it is now a pleasing truth, that, in consequence of LECTURES ON SUSPENDED ANIMATION delivered by Dr. HAWES, at the *London Dispensary*, MANY OF THE INFANT RACE have been restored to life.

3d. On OPIUM, or SPIRITS producing a state of insensibility, and the appearances of death, *immediate judicious advice* may rescue numbers from an untimely grave.—See *several Cases of RESUSCITATION* in the Reports of this Institution for the years 1787, 88, and 89.

4th. PERSONS ADVANCED IN LIFE, OR IN EARLIER YEARS IF THE CONSTITUTION HAS BEEN INJURED BY INTemperance, &c. in consequence of sudden and profuse evacuations, often become so debilitated as to fall into an apparent state of death; but even in some of these instances the Humane Society's judicious plans, instantaneously applied by the Faculty, have brought about sensibility and vitality.

5th. MALIGNANT, PUTRID, NERVOUS, and SYMPTOMATIC, FEVERS, the CONFLUENT SMALL-POX, and OTHER ACUTE DISEASES which induce *great debility* of the system, often terminate in a state, which bears so close an affinity to that of death as to deceive the attendants, relatives, &c. who too hastily expose the body to the cold air, and send for the undertaker; whereas, on the *first suspension of vitality*, the attendance of the FAMILY PRACTITIONER should be required, as the succours of the medical art would often be productive of the return of life*.

* The MEDICAL SOCIETY OF NEWCASTLE, in *their Proposals for the recovery of Persons apparently dead*, observe—"We cannot help entering a caution against the hasty custom of laying out persons supposed to be dead."—"In great sinking of the strength, especially in the end of acute diseases, patients frequently lie in a state resembling death."—"If the bed-clothes be removed, the heat on which the vital principle depends is lost, and every spark of life destroyed."

The various circumstances, in which the state of apparent death may take place, have been described ; it is therefore hoped that the pure motives of *humanity* and *natural affection* will so far prevail as to induce relatives and friends to consult the FACULTY on the *fallacious and deceptive appearances of death*, in consequence of apoplexy, syncope, trances, small pox, fevers, &c. as by such kind attention and prudent conduct the most valuable lives may be preserved.

The FACULTY OF THE BIRMINGHAM HUMANE SOCIETY addressed the Public on this important and interesting subject in the following important observation—"It is particularly recommended to all persons
" not to lay out bodies, and abandon their relatives, &c. as dead, upon
" the first disappearance of the signs of life ; but in all cases to have
" them examined by some physician, surgeon, or apothecary, before
" they are inclosed in the coffin."—*Salus populi suprema lex.*

The philanthropic MONSIEUR THEUIREY, Doctor Regent of the Faculty at Paris, in a work lately published, is of opinion, that
" *One third, or perhaps half, of those who died in their beds,*
" *are not actually dead when they are buried.*"—He does not mean to
" say, that so great a number would be restored to life.—In the
" *intermediate state*, which reaches from the instant of apparent death to
" that of total extinction of life, the body is *not insensible* to the
" treatment it receives, though unable to give any signs of sensibility."—
The AUTHOR recommends the example of the ENGLISH to his countrymen.

BARON DE HUPSCH, Dr. A. FOTHERGILL, and Dr. HAWES, are of opinion, in their various publications on SUSPENDED ANIMATION, that this matter is of the utmost importance, and is undoubtedly worthy of the most serious regard and attention, and the more so as every man, whether prince or peasant, may be exposed to the alarming and dreadful consequences of a premature death.—The learned and humane BARON is of opinion,—That, "*Of one hundred persons apparently dead, and*
" *precipitately interred, TEN OF THEM AT LEAST MAY BE RESTORED TO*
" LIFE, THEIR FRIENDS, and THEIR COUNTRY."

REFLECTIONS,

AS AN

INTRODUCTION

TO THE

RESUSCITATIVE PROCESS.

1. **SUSPENDED ANIMATION**, or the state of apparent death, consists in a temporary cessation of the powers of motion, sense, and action.—The **LUNGS** cease to perform their wonted functions, the **ARTERIES** to beat, the **BRAIN** and **NERVES** to diffuse their energy.

2. **VITALITY**, in the various kinds of apparent dissolution, keeps possession of the body for some time, *after the actions of Life have disappeared*, and probably never leaves the human frame as long as any degree of *animal heat* remains in the more interior parts of the system.

3. **PERSONS SUDDENLY AND APPARENTLY DEAD**, especially from submerfion, fufpention, and the other fpecies of fuffocation, fhould not be confidered as *absolutely dead* till the plans of refufcitation have been for feveral hours employed.

4. *The first caufe* of the fufpention of the vital motions in **DROWNING** is the ftoppage of refpiration; and, as the **LUNGS** no longer act, the circulation cannot be carried on; confequently the *fanguineous fluid* is accumulated in the right fide of the heart and in the internal large veins, the body becomes cold, and the brain and nerves lofe their energy.

5. **SUSPENSION BY THE CORD**.—The external veffels, bringing back the blood from the head, are compreffed, while the circulation is ftill carried on in the internal arteries.—The wind-pipe, by the conffriktion, is foon clofed, and therefore the ingrefs of air is prevented.—The confequences of the compreffion are a red and livid face, which terminates in apparent or real death, by fuffocation.

6. **NOXIOUS VAPOURS** occafion a fufpention of the vital motions, and death, by entering the lungs, and excluding the atmofpheric air.

7. **CHILDREN**, from inattention, or other caufes, are too frequently fmothered.—When infants are not overlaid, the functions of the lungs and vitality are folely fufpended by breathing confined air.

healthy appearance in other respects, there are many instances of life being restored by the usual process of Resuscitation.

9. A MEDICAL CAUTION.

BLEEDING IS NEVER TO BE EMPLOYED, IN CASES OF APPARENT DEATH, UNLESS BY THE DIRECTION OF THE MEDICAL ASSISTANTS, OR OTHER PRACTITIONERS WHO HAVE PAID ATTENTION TO THE SUBJECT OF SUSPENDED ANIMATION.

ON THE ABSURDITY OF AN OPINION,

“THAT DEAD BODIES ARE NOT TO BE REMOVED UNTIL THE CORONER HAS HELD AN INQUEST ON THEM.”

By an opinion so repugnant to every dictate of policy, humanity, and sound reason, a great number of his MAJESTY'S subjects have been prematurely cut off; for, although there may be a probability of re-animation, such unfortunate objects, under the *appearances* of death only, are neglected, from the dread and apprehension of *legal punishment*.

The HUMANE SOCIETY have been frustrated in their benevolent views, from an idea that it is contrary to law to meddle with *dead bodies* until the CORONER'S JURY have taken an inquisition.

QUESTION.—*Are there any and what STATUTES, or other LAWS, now in existence, in any manner prohibiting persons, other than the CORONER and HIS JURY, from intermeddling with HUMAN BODIES DEAD, or APPARENTLY DEAD, from drowning, suffocation, strangling, &c.?*

THE ANSWER OF AN EMINENT SPECIAL PLEADER.

“It is a misdemeanor by the common law to prevent the CORONER from doing his duty, or to obstruct him in the execution of it.—But the meddling with a body, for the purpose of RESTORING LIFE, is not a *transgression of the law*; nor do I know any statute by which such an act is prohibited.—The CORONER ought to be called in as soon as it is evident that the body is dead.—If this precaution be taken, it is not probable that *the removing of a dead body from the place where it is found*, for the purpose abovementioned, should ever be made the subject of a criminal prosecution: but, if it should be, the party would undoubtedly be acquitted, upon proving that his interposition was with the design of preserving life, and that the CORONER had an opportunity of taking an inquest on the body as soon as that interposition appeared to be in vain.”

THE MODES OF TREATMENT FOR THE RECOVERY
OF DROWNED PERSONS,
SUSPENSION BY THE CORD,
SUFFOCATION BY NOXIOUS VAPOURS,
PROCEEDING FROM
COAL-MINES, CAVERNS, AND FERMENTING LIQUORS,
INTOXICATION, LIGHTNING, INTENSE COLD,
APOPLEXY, CONVULSIONS, &c.

I. The RESTORATION OF HEAT is of the greatest consequence to the return of LIFE : therefore, on the body being taken out of the water, *the cloaths should be stripped off*; or, if naked, it must be covered with *two or three coats, or a blanket*.—It should then be carefully conveyed to the NEAREST RECEIVING-HOUSE, with the head a little raised.—In *cold and damp weather*, it should be laid on a bed, &c. in a moderately-heated room.—In *summer*, exposed to the *rays of the sun*, and not more than *six persons* admitted, as a greater number has often retarded the return of life.—The surface of the body is to be *dried* with flannels, sprinkled with rum, gin, or mustard.—FOMENTATIONS of brandy applied to the breast, &c. have proved very advantageous.—*A warming-pan covered with flannel* should be lightly and often moved up and down the back and spine;—*Bottles* filled with hot water, *heated bricks or tiles* wrapped up in flannel, are to be applied to the soles of the feet, palms of the hands, &c.

Mr. HARVEY, of Manchester, and one of the *Medical Assistants* of the LANCASHIRE HUMANE SOCIETY, has invented a COUCHETTE for the communication of warmth to bodies apparently dead.—DR. HAWES earnestly recommends the immediate use of this valuable apparatus in all cases of suspended animation; as it should ever be remembered that by the COMMUNICATION OF HEAT the *VIS VITALIS* is PRESERVED; when *diminished* it is INCREASED; and when *suspended* it may be RESTORED.

II. RESPIRATION will be often efficaciously promoted by closing the mouth and one nostril, while, with the pipe of a bellows, you blow into the other with sufficient force to inflate the lungs; *another person* should then press the chest gently with his hands, so as to expel the effete air.—If the pipe be too large for the nostrils, the air may be blown in at the mouth.—Blowing the breath of one or more persons can only be recommended when bellows, &c. cannot be procured.

IV. The BOWELS should be inflated with the *fumes of tobacco*, and repeated three or four times within the first hour; but, if circumstances prevent the application of this useful vapour *, then CLYSTERS of the herb, or other *acrid infusions with salt*, may be repeatedly thrown up with advantage.—The FUMIGATING MACHINE is so much improved as to be of great importance in the process of Resuscitation; therefore it is recommended to be employed in all cases of suspended animation.—It is employed by the MEDICAL ASSISTANTS to answer the important and valuable purposes of *fumigation, inspiration, and expiration*.

IV. AGITATION is a *powerful auxiliary* to the other means of resuscitation: one or more of the ASSISTANTS should therefore take hold of the legs and arms of children, and shake their bodies for a few minutes; which may be repeated several times within the first hour.—When the bodies of *young children* are well dried, they should be immediately placed in bed between two persons, and the friction chiefly directed, in this case, *to the left side*, when it will be most likely to excite the motion of the heart, and the return of life.

* Dr. JOSHUA DIXON observes:—"FUMIGATION by this machine gave not only the first indication of returning life, but continued manifestly to promote, and finally to restore, Animation when the various methods and exertions had proved ineffectual.—To Dr. HAWES, who procured the APPARATUS, this important fact must be very acceptable."—REFLECTIONS on a Youth restored to Life.—See the REPORTS of the Royal Humane Society, for 1787, 1788, and 1789.—p. 307.

V. When

V. When these methods have been employed for an hour or more, and there be no signs of returning animation; if any brewhouse, or bakehouse, be in the neighbourhood, where *warm grains, ashes, &c.* can be procured, the body should be placed in either of these, moderated to a degree of heat, little exceeding that of persons in health.—If the WARM OR VAPOUR bath can be conveniently obtained, it may be advantageously employed in conjunction with the earliest modes of treatment, and in all cases of apparent dissolution.

VI. ELECTRICITY expeditiously employed will increase the beneficial effects of the other means of resuscitation.—“The “ELECTRICAL SHOCK,” says Mr. KITE, in his judicious Essay *on the apparently dead*, “is to be admitted as the test of any remains “of animal life; and *so long* as that produces *contractions* may the “person be said to be in a *recoverable* state; but, when that effect “has altogether ceased, there can no doubt remain of the party being “absolutely and positively dead.”—Dr. A. FOTHERGILL, ON APPARENT DEATH, observes:—“Where the vital organs are sound, and only *their* “motion suspended, instead of losing time in the application of slight “stimuli, why not have recourse to the most potent stimulus in nature, “which can instantly pervade the inmost recesses of the animal frame? “——Why not immediately apply *electrical shocks* to the BRAIN and “HEART, which are the grand sources of motion and sensation, the “*primum vivens et ultimum moriens* of the animal machine?”

VII. If CONVULSIONS appear, or any other signs of LIFE, &c. a *tea-spoonful of warm water* may be put into the mouth; and, if the power of swallowing be returned, a little warm wine or brandy and water may be given.—When this gradual approach towards RESUSCITATION is observed, and breathing returned, let the person be put into a warm bed, and if disposed to sleep, as is generally the case, give no disturbance, and he will awake almost perfectly restored.

DR. HAWES is ardently anxious for that Period, when the RESTORATIVE ART, like the Element it would disarm of its Terrors and its Dangers, shall embrace, without distinction, THE WHOLE HABITABLE GLOBE.

AN IMPORTANT HINT.

On the first alarm of persons being drowned, send to the nearest RECEIVING-HOUSE, and let *warm blankets, flannels, brandy or other spirits, hartshorn drops*, and an *electrifying machine*, be immediately obtained.—These being at hand will be often productive of restoring many valuable lives.

HANG-

H A N G I N G.

1. IF A MEDICAL ASSISTANT or other practitioner be present, let him take a *few ounces of blood from the jugular vein*; LEECHES may be applied to the temples; or CUPPING-GLASSES to the head and neck.

2. THE OTHER METHODS OF TREATMENT are to be applied exactly in the same manner, by practitioners, &c. as recommended for the recovery of the apparently-dead by drowning.—See p. 27, 28, 29, 30.

SUFFOCATION *by* NOXIOUS VAPOURS *or* LIGHTNING.

THROW COLD WATER often and repeatedly, in small quantities, upon the face and whole body.—As THE HEAT of the unfortunate object is above that of a living person, it will be more effectual if the fluid be thrown at some little distance, and with a considerable degree of force, letting the body be dried at intervals.—But, if it *feels cold*, apply warmth moderately and gradually; and employ the means directed under the head of the drowned.—A small quantity of blood may in some cases be taken away, but this operation must be performed only by the direction and advice of the Medical Assistants, &c.

F R O S T.

THE BODY on being discovered is to be taken to the nearest RECEIVING-HOUSE, but not carried near the fire.—Rub it with snow, ice, or cold water.—Flannels, sprinkled with spirits or volatiles, may also be employed.—In a word, attempt warmth and excite breathing by slow degrees, in the way directed for the recovery of drowned persons. See 27 to 30 of *this Appen.*

STILL.

STILL-BORN INFANTS—CHILDREN SMOTHERED

UNDER BED-CLOATHS, OR TURN-UP BEDSTEADS, &c.

1. IN STILL-BORN CHILDREN, blow air into the mouth through a quill, or any small tube, till the breast be a little raised; then gently press the chest; and repeat the process for a considerable time, so that natural breathing may be gradually commenced.—Gently rub the body with warm flannels: and foment the legs and feet with warm water; and the breast, abdomen, &c. with diluted spirits.

2. WHEN AN INFANT HAS BEEN SMOTHERED under the bed-cloaths, or in a bed;—if the body be much heated, as is commonly the case, expose its surface for a short time to a stream of fresh air, and cold water should be thrown often on the face and breast.—The LUNGS are to be inflated, and pursue with energy the other directions for the restoration of life.—See Suffocation by Noxious Vapours, p. 30.

EXCESSIVE INTOXICATION.

THE APPARENTLY-DEAD BODY is to be laid on a bed, &c. with the head a little raised, the neckcloth, and every kind of pressure, to be immediately removed from the neck, breast, &c.—Employ friction with warm flannels; but in all cases always procure MEDICAL ASSISTANCE with the utmost expedition, as the *modes of treatment* in this alarming state *must be varied* according to the circumstances.—Many lives may be restored by the care and attention of skilful practitioners.—See HUMANE SOCIETY'S REPORTS for the years 1787, 1788, 1789.

PERSEVERANCE.

The above methods are to be employed with vigour for 3 or 4 hours; for, it is a vulgar and dangerous opinion to suppose persons are irrecoverable because life does not soon make its appearance.—An immense number of our *fellow-creatures* have been consigned to the grave, who might have been RESTORED TO LIFE by *resolution* and *perseverance*.

CON-

JONAS HANWAY, Esq. whose exalted philanthropy will be recorded and admired for ages, makes the following observation:—"If in fifty families this INSTITUTION saved but a single life, the nation would be a gainer in a pecuniary sense, and still more in point of reputation and the cultivation of humanity."—This friend of mankind lived truly respected, and his death was deeply regretted by the wise and virtuous:

Multis ille bonis flebilis occidit, nulli flebilior quam mihi."

THE LEARNED DR. RUSH, of Philadelphia, observes—"Let us recollect in this age our success in lessening the number and mitigating the violence of incurable diseases.—But MEDICINE has done more; it has penetrated the deep and gloomy abyss of death, and acquired fresh honours in his cold embraces."—"WITNESS THE MANY HUNDRED PEOPLE, WHO HAVE LATELY BEEN BROUGHT BACK TO LIFE BY THE HUMANE SOCIETIES, WHICH ARE NOW ESTABLISHED IN MANY PARTS OF EUROPE AND IN SOME PARTS OF AMERICA."

BRIEF REFLECTIONS ON THE ROYAL HUMANE SOCIETY.

1st In the first place,—As good CITIZENS, as true friends to our country, we cannot withhold our approbation of an Institution evidently calculated to promote the public weal by preserving the lives of the people, especially of that class who principally contribute to the support of *national opulence* in a Maritime and Commercial State.

2^{dly}. Not as CITIZENS only, but as MEN, we are peculiarly interested in this labour of love to our fellow-creatures. *There is not an individual in the whole community* but may, at some time or other of their lives, experience and have cause to bless its Institution in this Kingdom *.

3^{dly}. The SOCIETY has another call upon well-disposed characters, not as citizens, not as men, but as CHRISTIANS also.—In this respect, how terrible to be cut off in one sudden and unexpected moment:—no interval of serious thought—no moment of proper recollection—no period for pious reflection.—

"OURS IS THE TASK, THE GREATEST TASK TO SAVE
"FRIEND, LOVER, PARENT, FROM TH' UNTIMELY GRAVE;
"TO SNATCH FROM DEATH THE VICTIM OF DESPAIR,
"AND GIVE THE MEANS TO PENITENCE AND PRAYER."

* It is the glory of this age to behold several hundreds of men, women, and children who have been snatched from the ~~WATERY GRAVE~~, rescued from SUSPENSION, and roused from SUFFOCATING FUMES, &c.—RESTORED TO LIFE, TO HAPPINESS, AND TO THE STATE.



